THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH.

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ANOTHER LETTER FROM MR. PACKARD.

Or another letter by Mr. S. S. Packard in the New York *Globe*, the editor says appropriately, "It is a fresh, honest, candid, liberal view of Mormon life, such as we do not often find." So it is.

Mr. P. spent an "intelligently busy" week in Salt Lake City, interviewing prominent officials and non-officials, visiting several "Mormon" families, attending the Tabernacle and day and Sunday schools and a funeral service, talking freely with men, women, teachers and scholars, indeed going everywhere where he could see or hear aught to aid him in coming to an understanding of the industrial, social, or political aspect of "Mormonism." It was a week of much interest, but less satisfactory in attained results than he could have wished, yet he thinks the problem of "Mormonism" and Polygamy is a most pleasant one to study, whether you arrive at any satisfactory results or not, and he says, "You will not arrive at any satisfactory results, however long you may remain, or however faithfully you may prosecute your inquiries." That depends entirely upon the kind and amount of satisfaction you want. But as the study of "Mormonism and Polygamy" is so exceedingly pleasant, whether you obtain satisfaction or not, it does not so much matter which way the results go. Satisfaction or no satisfaction, it is a charming business.

Mr. P. thinks "the completion of the Union Pacific Railroad, and the rapid inundation of barbarians from the east has presented a problem which the greatest human wisdom cannot solve." Then let human wisdom lay its hand upon its mouth and say nothing. When men can do no more, is the time to wait and let the Almighty work.

Says Mr. P., "the class of Mormons with which you are most likely to come in contact during a short stay are of a full average of intelligence, and a little beyond a full average of shrewdness. They have at their tongue's end ready answers to all the objections you may raise to their system of religion or domestic polity."

The directness with which he meets Mr. Bowles is exceedingly refreshing, insomuch that Mr. P. says, "There would seem to be but a small leg for Mr. Bowles to stand upon." We must quote liberally here. Mr. Bowles will be glad to read, no doubt:

"Probably no Gentile who has written on Mormonism has said harder or more bitter things against the leading Saints than Mr. Bowles in his 'Our New West,' and yet that book can be found in all the principal book stores,

and its charges, which are very specific as well as very sweeping, are met with a confidence and contempt which is truly refreshing.

"In his account of the effect of polygamy upon women, Mr. Bowles speaks of 'one poor, sweet woman,' who, in alluding to the institution, said, 'Lord Jesus has laid a heavy trial upon me, but I mean to bear it for His sake, and for the glory He will grant me in His kingdom.' I was assured by that same 'poor, sweet woman,' that she did make a remark of this kind to Mr. Bowles, but it was solely with reference to a recent bereavement—the loss of a loved child. Of course I don't know the truth of it. I have only the statement of a sweet woman against a man who, having a book to write and a theory to maintain, must have his little facts at hand when he needs them."

Only to think of Mr. B's gallantry in belieing a "poor, sweet woman" for book making or political effect. Why, that is very small potato business, Mr. B., and it does not improve the flavor of your sensational "little facts."

Now here Mr. P. again comes down upon Mr. B. with unrelieved and richly deserved heaviness—

"A common complaint made by sensational scribblers against Mormon Polygamists is that they—the scribblers—are not invited into private households and inducted at once into all the little matrimonial secrets. Even Mr. Bowles makes this complaint, and yet in every instance where such courtesy is shown him he abuses it grossly by divulging the details of family affairs such as no gentleman would think of alluding to, much less of writing down and printing in a book for circulation among American youths. The disgustingly appetizing way in which he alludes to family matters, may be in the interest of a sensational subscription book, but would scarcely find favor with a decent daily newspaper, and should not with a decent public. I doubt if Mr. Bowles himself would care to invite to his home in Springfield, for the second time, a person who should so abuse his confidence. The wonder with me is, not that Mormons do not more frequently invite to their homes strangers whom they know to be inimical to their religion, but that they invite them at all. I made no effort to gain access to polygamous families, and yet I was invited to such with all the cordiality and freedom I ever was to any house where I had not a previous acquaintance. I know at least a dozen Gentiles in Salt Lake City, who have boarded for months and even years in polygamous families, and who have the *entree* to other similar households as freely as they ever did in their home neighborhoods.

Mr. P., like every other honorable and unprejudiced visitor, was favorably impressed with the sobriety and good order prevalent here, and he honestly records his views—

"I don't intend that my theories, however pure and conventional, shall stand in the way of my facts. I propose simply to record what I see and hear, and leave the moral and philosophical application to whom it may concern. I will say, then, that I never saw and never expect to see a more orderly, quiet, law-abiding, moral community than that of Salt Lake City. There is, among Mormons, no drunkenness, no profanity, no licentiousness that is outwardly discernible. There is little or no use for lawyers, or doctors, as private differences are settled without going to law, and each 'priest according to the order of Melchisedec' is gifted with the power of the laying on of hands, which does away with a vast deal of nonsense in the way of herb tea and bread pills. The tithing system, against which so much is falsely said and written, is not made oppressive upon the people. It is a religious duty, which all acknowledge, to pay over one tenth of their yearly earnings for the uses of the Church."

After detailing (though not with absolute correctness) the processes for the adjustment of personal difficulties in the Church, he says—

"And all the service is rendered without a dollar of cost to plaintiff or defendant, it being the Lord's work, for which no pay can ever be exacted. I am a good deal of a fool, but I think I have sufficient discernment to see that the legal jurisprudence of our

Gentile cities might be improved by a little leaven of Christianity according to Brigham. Even our Methodist pugilists might, with profit to themselves and honor to their profession, cut a leaf out of this Book of Mormonism."

Mr. P. thus deals with the influence of the President of the Church—

"A great deal is said about the absolutism of Brigham Young. No one can watch the workings of Mormonism without feeling that he is the central power of the system. That he rules wisely must also be apparent in the utter respect and love that is felt for him by his people. There is nothing in his appearance, utterance or acts that would mark him for a man of strong spirituality; but everything about him shows him to be a man of strong common sense."

Of this great influence Mr. P. further observes—

"That it is possessed with modesty, and used with discretion by Brigham Young, I fully believe. The best evidence of this is the fact that no one has aught to say against his personal character. His people love and trust him with a reverence and fervor that is difficult to understand, except through the fact that he is, indeed, their friend; while all others speak of him with respect."

Mr. P. very shrewdly and aptly observes of the extravagant stories related of domestic matters here, for outside effect, "The more extravagant and unreasonable they are, the more certain to be repeated and believed."

Now Mr. P. is no convert to the peculiar institutions of "Mormonism," not at all. Indeed he expressly disclaims any such assumption, and he says, "I don't know enough of polygamy to speak for or against it," but, in connection with many others who would like to see the end of it, he believes that feminine extravagance and a "new revelation" will bring an early return to the unsatisfactory one-wife system prevalent among the corrupt nations of the Gentile world. We can afford to wait and see. But we will again express our high appreciation of the candor, frankness, and straightforward gentlemanliness of Mr. Packard in his correspondence respecting Salt Lake, so far as his letters have come under our notice.—*Deseret News.*

THE GOVERNOR OF UTAH.

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The Hon. George L. Woods is Governor of Utah. The Hon. George L. Woods was once the Governor of Oregon. In this capacity Senator Stewart seems to have known him in the chameleon character of a superficial politician, and this is what he doubtless is. The Honorable George L. Woods is a modest person. It is modesty that causes him to surrender to Judge McKean, to whom he is said to bear about the same relation that a fireman on a locomotive does to the engineer. He is Judge McKean's stoker.

The Utah Governor has little to do in that capacity. The people of that Territory are so habitually orderly, peaceful and law abiding, that the Executive prerogatives are seldom or never exercised, save to aid the Federal exotics who dwell there to carry out some scheme of peculation, in the absence of which their occupation would be gone. Hence it happens that the Governor seeks relief from "loyal" *ennui* by writing long editorials for the *Review*, for which we recently predicted a short and happy life. One of these loquacious lucubrations is now before us, in which we are told, with a tremendous flourish of editorial trumpets, a good deal about "croakers," who are implored to be "patient" until they shall see the early coming of that kind of salvation with which the "unyielding pluck of the Federal officials" will soon cram them.

"To be plain," adds the Utah Governor, "we need no help from the outside world."

His Excellency will pardon us. The invitation is respectfully declined. The Federal officials of Utah, notwithstanding their "unyielding pluck,

are still not able to cope with that terrible problem single-handed. The late so-called election shows this. They may dispense with the aid of Henry Ward Beecher and Horace Greeley, but they cannot well get on without occasional boosts from the Omaha *Herald*, which takes as naturally to the side of the weak as ducks do to water. The Governor is assured that it is our present intention to help him out of the wilderness in which he appears to be hunting his way to the United States Senate, much after the manner of a blind hog in a frost-bitten potato patch, by all the means in our power.—*Omaha Herald.*

THE WRONGS OF THE WOMEN OF UTAH.

The "wrongs" of the women of Utah are an unfailing subject for comment by newspaper correspondents and editors troubled with anti-"Mormon" tendencies, and for mendacious lecturers of the Anna Dickinson school. But if some of those who denounce "Mormonism" understood what they write about, the tone of their articles would be very different. To assert that the women of Utah are all, without exception, perfectly happy, or that not a wrong exists, is nonsensical; for it is contrary to the nature and constitution of most women, as well as most men, to be perfectly happy. But this continual talk about the "wrongs" of the women of Utah is sheer nonsense, for it is positively true that they enjoy more rights than the women of any other community in the world; and it is only necessary to cite one or two facts to prove to all interested in the welfare of the sex that this is true.

It is a fact that the ladies of Utah, without exception, have the chance of obtaining husbands, and, unless nature's interdict intervenes, of becoming heads of families. This cannot be said of the women in any other part of the world; and because of being denied this blessed privilege, hundreds of thousands of them are spending their days and wasting away their lives in what some blasphemer has styled "single-blessedness," but which the women know is single wretchedness.

Then again, the ladies of Utah possess that which many declare to be a panacea for every wrong woman has to endure—namely, the suffrage; and, wielding this power, it is natural to suppose, if they labored under wrongs, that they would speedily redress them. With such privileges as these, who can consistently talk about the "wrongs" of the women of Utah?

The above was suggested by reading an article in the St. Louis *Dispatch* of the 26th Aug., the writer of which is a very sympathetic, but, so far as Utah is concerned, a very ignorant or mistaken individual—by the by, a common occurrence when newspaper folks talk about Utah. If our friend of the *Dispatch* carefully peruses the above statements, he will at once see that his objurgations on the men of Utah are uncalled for, and that his large expenditure of sympathetic talk on behalf of the women is a great mistake and an evidence equally of ignorance a prejudice.

It is very pleasant to see manifestations of sympathy towards the distressed and unfortunate; and if our contemporary's expressions are genuine, they are creditable to him as a man. But though his perceptions of the social ills existing in his own city may be blunted through being continually amongst them, we think that if he *will* be benevolent and sympathetic he can find worthy and needy objects at home, and that will be more sensible than sentimentalizing and *talking* sympathy over imaginary objects two or three thousand miles distant. By way of conclusion, and to completely relieve the mind of the writer in the *Dispatch*, we will state that there are plenty here who are as anxious about the welfare of the women as he seems to be; they will *talk* sympathy all the day long, and while so doing would delight, if op-

portunity offered, to debauch those for whom they express such concern. Our contemporary will see by this that his solicitude is entirely superfluous. "Charity begins at home," may seem to be a worldly and selfish maxim, but it is very sound, and it is just possible that St. Louis and its people may be a trifle the better if he will make it his principle of action in the expenditure of his gushing, overflowing charity and tenderness for poor unhappy woman.—*Deseret News*,

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"THE KING CAN DO NO WRONG."

The old theory associated with the assumed "divine right of kings," that "the king can do no wrong," is being practically endorsed in Utah at present with a multiplication of the *hombres* supposed to be incapable of error. It used to be, some ages ago, that only one man in a realm was so immaculate, but all that seems necessary, according to judicial construction, to confer infallibility in action upon an individual in this Territory, is to make him a Federal official. By the appointing grace of the President and the confirming grace of the Senate, an ordinary mortal becomes an immaculate being, and the supposed effete theory may be rendered "A Federal official can do no wrong."

These thoughts have been suggested by "that opinion"—the latest one. We will glance at one or two of the strongest points attempted to be made by counsel for the prosecution, and Judge Hawley must excuse us if we cannot help including him in the number. His bearing on the bench, his style of examining counsel for the defence, and his evident leaning in one direction, gave the impression to disinterested bystanders that he felt it his duty to assist the prosecution by what points his legal acumen could suggest. We do not say that he felt so, but merely that his manner conveyed that impression, while his opinion has the characteristics of a strained effort at special pleading.

Counsel for the prosecution could not rely on one statute for conviction, but took four and put them together much in the fashion of the man who undertook to show from the Bible that there was a direct command for his opponent to go and hang himself, which he did by quoting, "And Judas went and hanged himself," supplementing it with another Scriptural quotation, "Go thou and do likewise." Said counsel admitted that Warden Rockwood was justified in asking an order of court for the prisoner Kilfoyle, by making arguments that the mittimus of committal was an order of court; but failed to show how that order could be directed to the United States Marshal for the Territory, who holds the penitentiary not as a Territorial building but as a United States building; and who cannot, by the Organic Act, hold office under the Territory. (See sec. 8, Organic Act.) Said counsel also held, in substance, that Congress had delegated certain legislative powers to the Attorney General of the United States, which the Attorney General had in part delegated to Governor Woods; yet failed to show that the Attorney General had delegated anything to his Excellency, or had even held any communication with him on the matter.

The law gives the Territory the right to accept or refuse the offer of the Attorney General to have the Territorial prisoners kept in the penitentiary under or by the U.S. Marshal. Counsel for the prosecution, including the Court, hold, practically, that Governor Woods is the Territory, and has the right to make a contract for keeping such Territorial prisoners. As the Territory, it is to be hoped his Excellency will promptly pay the bill quarterly as required by the Attorney General.

As tax-payers of Utah we most emphatically object to the disbursement of public funds by any officer under no obligation to the Territory, and in whose elevation to office we have no choice. Should President Grant see

fit to remove Governor Woods, as his predecessor was removed, on brief notice, and appoint in his place a man who had a large amount of undeveloped and hidden dishonesty in his nature, and had that man the power to bind the Territory in financial obligations, Utah might speedily have that blessing under which other Territories and States are sweating—interest-bearing bonds! This nice little arrangement to get at the Territorial treasury won't work satisfactorily just yet.

The Territory of Utah doesn't care a fig in whose charge the convicts are, if they are only kept safe; but it has most decided objections to arrangements being made for disbursing a portion of the taxes for their keep, unless it has some say as to who shall make the agreement. There has been talk lately with regard to taxes and how they are disposed of. The *people* of the Territory are perfectly satisfied on the matter. For over twenty years the public funds of the Territory and its municipal corporations have been carefully and economically handled. Nobody has grown fat by stealing from them, and they have been judiciously expended. But the disintegrated portion of a fraction that has yelped loudest about taxes, and prated about "the people," never paid a cent of taxes in the Territory, not even the poll tax for one year. Still, as the *people* are in ignorance of this snarling, they cannot feel annoyed with it. But if the Court and his Excellency, on the theory that "a Federal official can do no wrong," are right in this matter of agreeing to pay over certain of the proceeds of taxation; and if the Governor is the Territory, it is to be presumed he will promptly assess on and collect from himself, in his Territorial capacity, the necessary tax to meet the engagement which he has made as the Territory.—*Salt Lake Herald.*

RUNNING OUT.

The New York *Observer*, a religious paper, in a late issue has an editorial article on the visit of "A New York Shaker Abroad"—Elder Frederick Evans, the presiding genius of the Shaker Settlements, near Lebanon Springs, New York, who is in London, England, lecturing. Speaking of his visit to that country the *Observer* says—

"The Shakers, like the Mormons, would run out if they could not get recruits from abroad."

This is a new idea about the "Mormons." If the editor of the *Observer* would visit this country, he would return convinced that, according to present appearances, there is not much probability of the "Mormons running out" very soon. The Shakers do not believe in marriage, and when a child is born to them it is by consent of the entire community, and the event is a rare occurrence. But the "Mormons" pursue a course as far removed from that as our antipodes are from us; and no sensible man, acquainted with the two systems, could imagine that they are equally dependent for life on recruits from abroad. The chief objection urged against the "Mormons" is that they have too many children, and that there is not the most remote probability of their "running out."—*Deseret News.*

A GOOD DEAL OF POWER

A gentleman asked a Federal officer the other day if he thought it was according to the letter and spirit of Republicanism for one man to be invested with the power of selecting juries. The answer was, "Well, it is a good deal of power to be held by one man." The officer alluded to is evidently a slight exception to the rule among the officers of the government with which

this Territory is at present pestered. He had at least a modicum of conscientiousness left, which prompted him to partly admit that his position was a false one, although he does not possess either honesty or moral courage sufficient to abandon the position he knows to be false.

"It is a good deal of power to be held by one man." Exactly! Yet there is a continual outcry about the "one-man power" among the "Mormons," by those who are envious of the influence wielded by President Young. There is this difference between the power of President Young and the anti-republican political humbugs who obtrude their venomous, pestiferous presence among honest men—the latter overrule every principle of common law and justice to gain power over the people whose servants they are, while the influence enjoyed by the former is in consequence of his being the long and well-tried friend of the people, and because he occupies a warm place in their affections. If the people choose to have President Young, or any other good man, for an adviser, so long as his advice is based on principles of sound philosophy and common sense, whose business is it? No one's. And furthermore, the "Mormons" intend to continue to be law-abiding and peaceable, and take the course that seems to them best, and their enemies can "whistle to the wind," for that has been their employment for some time past. "It is a good deal of power to be held by one man." We should rather say so. Talk of the people of Europe not enjoying freedom after this, when the citizens of a Territory of free America have imposed upon them a government official, with whom rests the entire responsibility of summoning juries in all suits, both United States and Territorial. Into the hands of that man, neither placed there by, nor having the confidence of the people, is measurably intrusted the safety of the people. "Fie on't."
—*Deseret News.*

THE NEW POSTAL RATES.

On Thursday, the 5th instant, the following reduced rates of postage for inland letters came into operation—

For a letter not exceeding 1 oz.			1d.
Exceeding 1 oz. but not exceeding 2 oz.			1½d.
,,	2 oz.	,,	4 oz. 2d.
,,	4 oz.	,,	6 oz. 2½d.
,,	6 oz.	,,	8 oz. 3d.
,,	8 oz.	,,	10 oz. 3½d.
,,	10 oz.	,,	12 oz. 4d.

Any letter exceeding the weight of 12 oz. will be liable to a postage of 1d. for every ounce, or fraction of an ounce, beginning with the first ounce. A letter, for example, weighing between 14 and 15 ounces must be prepaid fifteenpence. A letter posted unpaid will be charged with double postage, and a letter posted insufficiently paid will be charged with double the deficiency.

An inland letter must not exceed the dimensions of one foot six inches in length, nine inches in width, and six inches in depth.

Concurrently with the reduction of postage on inland letters, the inland sample post will be abolished.

From the same date inland book packets will be limited to the same dimensions as inland letters, viz., one foot six inches in length, nine inches in width, and six inches in depth, and to a maximum weight of 5 lbs.

Any book packet, which may be found to contain a letter or communication of the nature of a letter, not being a circular letter or not wholly printed, or any enclosure sealed or in any way closed against inspection, or any other enclosure not allowed by the regulations of the book post, will be treated as a letter, and charged with double the deficiency of the letter postage.

Any newspaper which may be found to contain an enclosure will be charged as a letter.

In other respects the regulations affecting inland book packets and newspapers will remain unaltered.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 10, 1871.

THE PATIENCE OF THE SAINTS.

The inhabitants of Utah, to-day, present the spectacle to the world of a people who have attained to the dignity of self mastery. In a land made inhabitable by their incessant toil, and beautiful by their unwearied labors—a land which even now, if it were not for them, would still be the desert waste, the howling wilderness which they found it—there, in the midst of their homes and firesides they are insulted, threatened and outraged, robbed of many of the rights guaranteed to them by the Constitution of their country, harrassed by false accusations, placed virtually under martial law, and when arrested are tried by juries packed to convict them for holding religious opinions at variance with those of some of their fellows. A right which they as well as all other men are entitled to wherever the flag of the United States waves, for in whatever light the revelations of God received by them appear in the eyes of others, to them they are divine commands, of equal force with any ever given by the Creator of the earth to his children thereon. Yet with the recollection of past persecutions, of merciless mobbings and drivings, of the homes they had to forsake in fertile Missouri or at beautiful Nauvoo, they still remain calm and patient, awaiting in faith the day when the Lord shall deliver them.

The courage of the Latter-day Saints has never been denied. Their history has made it proverbial. Who can doubt the courage of the men who gave up home, friends and all else for the sake of their religion, who clung to their faith amidst the most ruthless persecution, who followed their dauntless leader, President Brigham Young, on that weary journey from Nauvoo to the valley of the Salt Lake, who year by year battled with the elements, with hunger and with nakedness, to make for themselves another home in the west, whose Elders, without purse or scrip, have traversed the earth from zone to zone, preaching in the midst of contumely and derision a Gospel unpalatable to the haughty and unpopular with the sinner? Such deeds do not crowd the annals of cowards.

This patience, then, is not the tame, hopeless fear of cowards awed into despair by the terrors that threaten them, it is the calm scorn of brave men "who know their rights, and knowing, dare maintain them." Still it is hard for such men to rest and be still, whilst they realise that they are being despoiled of every right sacred to their manhood and guaranteed to them by God and the laws of their country. To them liberty is a sham, a myth and a delusion, whilst those who seek their destruction add insult to injury by constantly prating to them of liberty of conscience, of the freedom of the citizen, and of the rights that are the heritage of all who accept the protection of the broad folds of the Star Spangled Banner.

Yet they whisper to themselves patience, and they preach to each other "patience. It is better to suffer wrong than to do wrong. Hath not He who made the heavens and the earth declared 'Vengeance is mine, and I will repay, saith the Lord.'" So they await in faith, for no people can so well afford to abide the time when "He that sitteth in the heavens shall laugh; the Lord shall have them (the rulers who take counsel against the Lord and his anointed) in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." Truly the sight of a people mastering their feelings, quelling their rising, yet just indignation, and so implicitly placing their trust in the arm of Jehovah, is one at which the righteous can be glad and the angels rejoice.

To the Saints in these lands we would say, be not annoyed at disquieting rumors scattered abroad by the press, continue to bear faithful testimonies of the truth of the great work of God, and "be not weary in well doing." It is the business of newspaper correspondents to supply their employers with sensational items. It pays; people buy their newspapers. So stories are manufactured, facts are garbled and exaggerated, mountains are made of mole hills. It is reported that President Young has been arrested. It may be so, we have not yet obtained the news through any more reliable source than that of the New York correspondents of some London papers. It is also asserted that troops are in Salt Lake City. Why, the arrival of a corporal's guard from Camp Douglas would be sufficient cause for some correspondents to telegraph such a statement. However, be it as it may, we realize that He who knows the end from the beginning will convert all trials into blessings to those who truly love and serve Him, and we can with all faith repeat the words of the hymn—

"Ye fearful Saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

G. R.

"MERRIEST CHILD'S PLAY."—A certain Mr. W. F. Ray has been "Westward by Rail," and it has pleased him to give to the world his opinions of Utah and her citizens, in which, amongst other things, he remarks—

The Mormons have been highly praised for their industry and skill in converting the desolate Salt Lake Valley into a region of fruit trees and cornfields. This praise is subject to qualification. It is true that they have planted trees and sown grain where rank herbage seemed the natural product of the soil; that their peaches and apples are well flavored; that their corn is excellent in quality.

We thank Mr. Ray for his high estimation of Utah's fruits and grains, but we think he is slightly at fault when he speaks of "rank herbage." When the Latter-day Saints first arrived at the arid spot where Salt Lake City now stands, about the only natural productions of that country were a few abject Indians, some crickets, salaratus and a scanty crop of sage brush. If this latter can be termed "rank herbage," we shall assuredly have to study our dictionary afresh, for we certainly never so understood the meaning of those words. If Mr. Ray had taken the trouble to walk a mile in almost any direction from his hotel door to the outskirts of the city, he would have found the

soil there as sterile and unproductive as that of most of the surrounding country for hundreds of miles round.

Mr. R. continues—

But it is likewise true that the soil and climate of Salt Lake Valley combine to render gardening and farming easy and profitable occupations. Irrigation is the one thing needful, and to irrigate the thirsty land is here the merest child's play.

Merest child's play! We would be pleased to have W. F. R. try it for a season. We will hazard the assertion that he would alter his opinion long before June had seen the year's longest day. We think he must have borrowed this idea from the remarks of the Hon. Mr. Colfax, who asserted that all the wonders that had been brought about in causing Utah's deserts to blossom as the rose could be traced to one cause, *water*. Will Mr. Ray tell us if he deems it the "merest child's play" to survey the rugged defiles of the Wasatch mountains, to guide the growing streams through the devious cañons, to dig the canals, build the dams, construct the aqueducts, &c., which work, as a rule, has all to be done before the water can be brought from its original bed on to the tilable lands of the Utah farmer. Or perhaps it was "child's play" which, in necessary labors of this description, cost the people of Utah in 1865—the latest year of which we have the official report—the sum of $1,766,939, say in English money, £353,400, whilst it was estimated the canals, &c., then in progress, would cost $877,730 (£175,500) more. A vast sum for so few a people. But Mr. Ray never thought of anything of that kind, for he continues—

The country is intersected with streams of fresh water descending from their sources among the mountains to fill the lakes in the lower ground.

He no doubt saw the streams of clear water, fresh from the mountains, gurgling down the sides of the streets of Salt Lake City, and concluded that they always ran in these self-same courses, and all the "Mormons" had to do was to lay out their streets and build their houses beside these pleasant streams. It must be so, for he goes on to state—

Of these hints the first settlers took full advantage, and the result is seen to-day in the acacias which line the streets of the city, and the orchards which surround the houses.

Here is manifested no thought of the miles of ditches, &c., to be constructed before these gratifying results could be brought about.

Truly the folly of men is great who shut their eyes to the magnificent results achieved by a people in making fertile the barrenness of nature in the vales of Utah, simply because they in their ignorance despise that people, and in their corruption hate the holy principles they advocate, and think it their express business to decry these triumphs of industry and skill and misrepresent all else that appertains to them.

Mr. Ray has written much more, but it is in the same strain, therefore we forbear.

G. R.

The poorest education that teaches self-control, is better than the best that neglects it.

Pride is increased by ignorance; those who assume the most are usually those who know the least.

On the departure of Bishop Selwyn for his diocese in New Zealand, Sydney Smith took leave of him as follows—"Good-by, my dear Selwyn, I hope you will not disagree with the man who eats you."

MINUTES OF A GENERAL PRIESTHOOD MEETING,

HELD IN THE LATTER-DAY SAINTS' CHAPEL, SHAKESPEAR STREET, NOTTINGHAM, OCTOBER 1, 1871.

10.30 p.m.

Present on the Stand—Elders from Utah, Geo. H. Peterson, President of, and John B. Fairbanks, Travelling Elder in the Nottingham Conference.

After the usual opening services, and a few introductory remarks from President Peterson, Elder John Staneiforth reported the Calverton, Elder Benjamin Hayes the Sheepshead, Elder John Parker the Leicester, Elder Andrew Clark the Loughborough, Elder Abraham Hanford the Mansfield, and Elder John Lomax the Derby Branches. These reports were highly satisfactory, showing that as a rule the Saints were living their religion, and that a spirit of diligence, unity and peace prevailed throughout the Conference.

President Peterson occupied a short time, expressing his pleasure at the reports of the various brethren who had spoken, and encouraged the Saints to lives of devotion and faithfulness to the cause of God.

2.30 p.m.

After singing and prayer, Elder William Branson reported the Hucknall, Elder John Sims the Belper, Elder Alfred Wright the Arnold, and Elder Thomas Morley the Nottingham Branches. Like those represented at the morning's meeting, these Branches were reported in good condition, the generality of the Saints doing their duty, whilst a few manifested a spirit of carelessness.

Elder Fairbanks said he had listened with marked attention to the reports of the brethren, and believed that they had been given correctly. He also spoke upon the law of tithing and of the neglect of that principle by many of the Saints. He said some will pay half and some one-fourth of the amount, but the honest Saints who pay their full tithing are the ones that will be blessed. The Lord has commanded us to pay one-tenth of all we possess for the building up of his kingdom upon the earth, and those who do this will be blest even with such blessings that their storehouses will not have room to contain. He earnestly exhorted the Saints not to neglect this all-important principle, which, if properly attended to, will prove the keystone to their future happiness.

President Peterson made a few concluding remarks upon the necessity of the Saints obeying the counsel of the servants of God, and encouraged them to profit by the experience of others.

6 p.m.

After the opening services, President Peterson spoke upon the principles of true education and the necessity of the Saints teaching their children the laws of the Gospel and training them up in the nurture and admonition of the Lord.

Elder Fairbanks spoke a short time upon the persecutions which the Saints had to pass through in the early rise of the Church, the fortitude and cheerfulness with which they bore their persecutions, and the prosperous condition in which they are placed at the present day.

On the following evening a tea party and concert were held at the Chapel, and a pleasant time was enjoyed by all present. Great praise is due to the singers and to the Sunday school children, with their leader, brother Jones, who exerted himself to the utmost to make the occasion interesting.

JOHN BURROWS, Clerk.

CORRESPONDENCE.

AMERICA.

Williamsburg, Sept. 18, 1871.

President Albert Carrington.

Dear Brother—As I am about to leave here for our mountain home in Utah, I have resigned the presidency of the Branch in this city; Elder Henry G. Bywater will succeed me in

the presidency, and have for councilors Elders William Winkworth and G. Bunn.

All things are moving on pretty well in the Branch. Elder W. C. Staines was with us yesterday. We highly appreciated his presence and teachings; he is well in health and addressed us with much freedom.

We shall still hold the same Box (No. 152) at the Williamsburg post-office; all communications should in future be addressed to Elder Bywater.

Praying for your welfare, and that you may be blessed with long life and happiness, I remain yours truly in the Gospel of peace,

WILLIAM SEARLE.

GREAT BRITAIN.

London, Oct. 3, 1871.

President Albert Carrington.

Dear Brother—Last Sunday, by appointment, I attended a meeting at Hemel Hempstead. There was a crowded house in the evening; many strangers, who listened very attentively, were present. One week from last Sunday we held a district meeting at Faversham, Kent, where we had a good time and a good turn out of people to hear us preach the law of life and salvation. Among them was a number of strangers.

With kind remembrance to all at "42," I remain your brother in the Gospel,

DAVID BRINTON.

Birmingham, Oct. 5, 1871.

President Albert Carrington.

Dear Brother — On my arrival in these lands May 22, 1871, I was appointed to labor in the London Conference, under the presidency of Elder R. F. Neslen, who I found ever thoughtful for the welfare of those over whom he presided. After Elder Neslen's release to return home, I continued my duties as Travelling Elder under Pres. David Brinton, who I am pleased to state, treated me with every respect.

It was a great satisfaction to me to labor among the Saints in the London Conference; I wish to take this method of thanking them for their many acts of kindness towards me during my sojourn among them. I trust the day is not far distant when we shall all meet in the pleasant valleys of Utah, where we may be further taught in the ways of the Lord and walk in his paths.

I have found the Saints as a general thing alive to their duties; many are striving with all their might to save means for their emigration. I hope they may continue in the good work, for the Lord has promised to "help those who help themselves."

To the Birmingham Saints permit me to say, I will visit the Branches and scattered members as fast as circumstances will permit; in the mean time let me urge you to live humbly before the Lord, be punctual in business matters, and the blessing of the Lord will be yours.

May the blessings of heaven rest upon all Israel is the prayer of, respectfully, your brother,

BEN. W. DRIGGS.

SWISS AND GERMAN MISSION.

Berne, Oct. 3, 1871.

President Albert Carrington.

Dear Brother—Some time ago we were talking of advertizing our journal, the *Stern*, our meetings and our business, but did not do so as we did not know whether the printers would grant us that privilege; but within a few days the following notice has appeared in over a dozen different papers—

"Incredible, but true! For one franc and fifty centimes I will tell anyone how to become happy, both temporally and spiritually.

B. KIRCHHOFER, Geneva."

After receiving the above money, he sent the enquirer a printed letter, with the advice to become a Latter-day Saint, when he would realize the fulfilment of his wishes to the utmost, giving our address, as we were the men authorized to give full particulars with regard to the "Mormon" Church.

In consequence of this we received many visitors and whole bundles of letters asking for this information. The press began to repeat the story all round, telling of this Kirchhofer, or about E. Schoenfeld, &c. We answered these hungry people as we generally do, told them to repent of their sins, and preached the first prin-

ciples of the Gospel to them. How much good will result through this odd kind of work I do not know, but hope that it will be of some little use.

We have baptisms once in a while, mostly young people, who are not so filled with the spirit of unbelief as to be deaf to the warning voice of the Elders of Israel. Some time ago I baptized a Protestant minister at Zurich, who was terribly hostile towards me when he first heard me preach. I told him to seek unto the Lord for his Spirit and then obey its whisperings, and he would soon alter his talk and be baptized. The whole story is a very agreeable one, but too lengthy to be given here; let me simply say this man gave up his own will, examined "Mormonism" without prejudice, went on his knees and in the name of Jesus asked for a testimony of the truth. In a few weeks he was changed from a "Mormon" eater to a faithful Latter-day Saint. May he not deny these blessings nor lose the testimony he now possesses.

Elder Schoenfeld has been absent about three weeks on a tour through Germany to visit the Saints at Munich and elsewhere, and will also visit his friends and relatives. He will soon be back again. Elder Wilchen is in the east Swiss Conference at my post, whilst I attend to the Office in this place and to the neighboring Conferences. We have two very good native Elders who are a great help to us. The *Stern* appears regularly. I have good news from all parts of the Mission; the Elders are very diligent, and everything moves along steadily and peaceably. I enjoy excellent health, and have had much joy and pleasure while laboring here; I have not lacked in any earthly comfort, and the Spirit of peace and light has been with me, for which I thank our heavenly Father. It is pleasant to notice the labors of our brethren who have been bearing their testimonies to this people previous to our coming here. I find that valuable instructions have been given to the Saints everywhere, and that not one of the brethren has left a dark spot behind him. This is not only a great pleasure to every one who loves the work of truth, but it has created a great confidence in those who have had to follow up these brethren. May we who are now in this part of the Lord's vineyard return home under as favorable circumstances.

We desire an interest in your prayers, that we may be able to fill our callings according to the will of God and not according to our own notions.

Accept kind love from us all. Please remember me to the brethren at "42," as also those who may enquire after me. I am, as ever, your brother in the Gospel,

JOHN HUBER.

AUSTRALIA.

Melbourne, Aug. 12, 1871.

President Albert Carrington.

Dear Brother—I again sit down to write you a few lines to keep you posted in regard to my whereabouts and labors. I am tolerably well in health, and in the enjoyment of a goodly portion of the Holy Spirit, for which blessings I feel to thank our Father in heaven. The Saints in this Mission are getting along first rate, and are always ready and willing to obey counsel and give their Presidents and teachers quite as little trouble as can be expected, considering that they are nearly all babes in the principles of the everlasting Gospel, with only myself to teach and counsel them. I can assure you it keeps me pretty busy. I have to write letters of counsel almost every day to one place or another, besides having to reply to letters of inquiry from strangers. When I am in the colony of New South Wales, the Saints in the colonies of Victoria and New Zealand send letters begging me to come to them, and as soon as I pay a visit to either of those colonies, then the other colony wants me very badly. There are also new fields to open up.

When I look around me and see the ignorance, poverty, misery, vice and degradation of the world, and the world's apathy, I am led to exclaim, "Happy, peaceful Utah, how great are thy blessings! Yes, Utah is a blessed land, and the Saints are a happy people" (notwithstanding Cullom's Bill, Judge McKean, and the persecuting "ring"). Are not the religious bigots mad that they cannot

make us miserable? Well, it is not their fault, they try very hard and spend much time and money, and only succeed in annoying themselves. Poor creatures, they cannot realize that "The God whom we serve is able to deliver," and it is his good will to give us the kingdom that shall never be thrown down nor given to another people, but shall break in pieces and subdue all other kingdoms and shall stand forever. Daniel declares that the Saints shall take the kingdom and possess it forever, and, as he says, this will take place in the latter days, the Saints who take and possess the kingdom must be Latter-day Saints, at any rate, they are never called Christians by either Prophets or Apostles.

It is surprising what a number of people I come in contact with who tell me that they believe the Gospel I preach, but refuse to obey it. One class of those people will come to me privately and say, "Well, Elder B., I believe in 'Mormonism,' it is all true and agrees with the Bible and common sense." I inquire, "Why do you not obey it?" and generally receive the reply, "I would, but there is such a prejudice against you; my business would suffer;" or, "I should loose my situation, and my friends would turn against me, &c.; but I believe in the principles you teach, and some day I will be baptized." Then I think of that portion of Scripture which states that the fearful as well as the unbeliever shall have their part in the lake of fire and brimstone. Another class will stand by me, take my part, and even fight for me, when I am abused by pious mobbers. Say they, "Let the gentleman alone, he preaches the truth, Bible truth, and you know it, and I know it." Yet, when I call upon such to obey the Gospel, if they believe it to be true, they say, "Well, I am not good enough; I am not any religion in particular; perhaps some day I may turn religious, and if I do, I'll be a 'Mormon.'" Then I think of the prophecy of Enoch recorded by Jude, "Behold the Lord cometh with ten thousand of his Saints," and I contrast in my mind the pious persecutor of the Saints with these irreligious friends of true principles, and I say, surely, that the God who will deal out even justice to all, and render to every man according to his works, will also make a contrast anything but favorable to the Scribes, Pharisees and hypocrites of this generation.

Please give my love to all at "42," all the Valley Elders, and, indeed, to all the Saints of the Most High God.

I remain your co-worker in the kingdom of our Lord Jesus Christ,

ROBERT BEAUCHAMP.

UTAH NEWS.

The following are from the *Deseret News* to Sept. 16—

The extension of the Deseret Telegraph line from St. George to Pioche was nearly completed.

Considerable interest was evinced in the mines west of Beaver, where extensive ledges of bismuth, cobalt, and silver had been discovered, as also extensive ledges of argentiferous galena up the Clara, forty miles north of St. George, in the Mountain Meadow region.

A correspondent who wrote from St. George, Aug. 29, stated, "President Snow arrived here about 3 p.m. on Sunday, the 20th, having held meeting in Washington in the forenoon. On his arrival at St. George he drove up to the Tabernacle, where meeting was being held, and gave a very interesting account of his travels and labors since he left this place, having been absent about six weeks. On the day after his return he had an interview with a number of the Indians who reside in this vicinity, they having been previously requested to come in and have a talk with him about their present difficulties, which resulted in much good, as a few of the Indians who had been stealing were

present and acknowledged their misdeeds, and agreed to bring in all the stolen stock that were alive, some of which had died, and some had been eaten by them. They also promised to cease stealing and induce others to take the same course. Yesterday, the 28th, quite a number of Indians came in and had another talk with President Snow, in reference to their depredations and the appointment of another chief. They all evinced a friendly feeling, and manifested a desire to quit stealing and live at peace with the 'Mormons.' The wise policy adopted by President Snow towards the Indians gains their confidence, causing them to see it is to their interest to maintain friendly relations with the settlers. A few of the Indians reported that it was at the instigation of some 'whites' at present on our borders that they were induced to make the late raids upon our stock."

The following are from the *Salt Lake Herald* to Sept. 16—

The prisoner Kilfoyle had been taken from Warden Rockwood and lodged in the penitentiary.

Four wagon loads of machinery for the "Dixie" Cotton and Woollen Factory had left Salt Lake City for the far south.

Major C. H. Hempstead had resigned the position of U.S. prosecuting attorney, Col. Wickizer had succeeded him.

Four miles of the Utah Northern Railroad, north of Brigham City, was graded ready for the ties. Fifty thousand ties had been contracted for, part of which had been delivered. The steel rails were expected early in October.

The new machine shops of the Utah Central Railroad were being filled with a lot of the finest and most costly machinery of the kind that had yet found its way to Utah. The works were expected to be in full running order by the end of September, and when the foundry, which it is expected will soon be added, is completed, they will be able to manufacture everything required on or about the road, except locomotives, which will not be attempted at present.

A telegram from St. George, Sept. 15, stated that "About a week ago seventy-nine Navajo warriors, mostly on foot, all armed, and each having a lariat, arrived at Kanab, ninety miles from here. President Snow was on a visit there, and had a talk with the principal chiefs in the company. The professions of the Navajoes were friendly. The day after President Snow left, the Navajoes unmasked themselves and levied a black mail of seventy horses and seventeen beeves. Bp. L. Stewart felt that this was too heavy on his small settlement, and expressed for assistance to resist the aggressive spirit manifested, Kanab having at the time of the demand but about twenty men at home. During the following night and early in the morning reinforcements arrived, and the Navajoes manifested a more temperate disposition, and offered to trade for horses. Trading went on slowly but peaceably, till the arrival of some forty horses in Jacob Hamblin's charge. This was too much for the Navajoes; they could not engage in the tardy process of trade any longer, and commenced to lariat the horses, and continued until the last one was caught. Some of the aggressors then started for their own country, but twenty more Navajoes had arrived at last accounts. Lieut.-Col. Andrus is *en route* with a detachment to aid the Kanab settlers."

The noblest thing on earth is the man who rises to the dignity of self-mastery The man who can refuse indulgence to a clamoring desire; can hold the craving appetite ungratified, and can say to the rising passion, "Peace, be still," is a hero above Alexander or Hercules.

When we see a professor go home from his front seat in the church, and begin to scold his children, and cast sour glances at his wife, we think these words may possibly be too sadly true—that "a religion which never suffices to govern a man will never suffice to save him; that which does not distinguish him from a wicked world will never distinguish him from a perishing world."